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SOME ASSYRIAN ETYMOLOGIES

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§1.—The common Assyrian word for *body* is *zumru*. The cuneiform ideogram for *zumru*, Sumerian *su*, *body*,¹ is used also for *mašku*, *skin*. In Arabic, *bášar*, *skin*, means also *mankind*, just as Arabic *ádam* denotes both *skin* and *mankind*.² Heb. *basár* means *flesh* and *mankind*; it is used also as a euphemism for *pudenda*. The Hebrew word for *people*, *gôî*, is derived from the stem of *gëuîîâh*, *body*. In the Talmud, *gëuîîâh*, *body*, *person*, has also the special meaning *membrum virile*; so, too, *gûf*, *body*, *person*, and *zëmôrâh* which corresponds to Assyr. *zumru*. Greek *σῶμα* and *δέμας* are used in the same way. *Cant.* 5, I rendered the couplet *Cant.* 7, 3:

A heap of wheat is thy person,
encompassed with (dark purple) lilies;
Thy lap is a bowl that is covered,
wherein wine may ever be mingled.

Here *person* (=Heb. *bāṭn*, *body*) is used for the hypogastric region (*mons Veneris*). Compare *Cant.* 29; BL 3. 36. 104.

The original meaning of Heb. *zëmôrâh* is *yard*, *rod*, *branch*, *twig*. This is the connotation of the word in OT. Heb. *zamár*, *to prune*, is a privative denominative verb (JAOS 28, 105, n. 3)³

which means originally *to remove twigs or branches*. In Arabic, the intransitive verb *zámira* has the privative meaning *to be unmanly*. Similarly the obscure Heb. *iaḥs* (יַחֵשׁ) *pedigree*, is identical with Arab. *ḡaxš* (وَحْش) *rabble*, originally *unpedigreed*; cf. Arab. *ḥajāna*, *hajānah*, *nobility* and *ignobility*; German *Ross* and French *rosse* (see *Est.* 62).

The Piel *zimmér*, *to make music*, from which the term for *psalm*, Heb. *mizmôr* is derived, means originally *to pluck* (pick, pull, twitch) *the strings* of a musical instrument. *Zimrâth ha'ârç*, in the story of Joseph, Gen. 43, 11, which is translated in AV: *the best fruits of the land*, means *the pick of the land*.

Delitzsch in his *Assyr. Studien* (Leipzig, 1874) p. 122, combined Assyr. *zumru*, *body*, with Talmudic *zēmôrâh*, *crepitus ventris*. The most charitable explanation of this strange etymology is that Delitzsch did not know the real connotation of the Latin *crepitus ventris*; moreover, Talmud. *zēmôrâh* has not this meaning. In the passage Ezek. 8, 17, *ḡe-hinnâm šôlēḥîm êth-haz-zēmôrâh 'al-appâm*, the term *zēmôrâh* corresponds to the Aram. *zēmôrâ*, *bluish-gray* (Syr. *zammârâ*, which is used especially of bluish-gray eyes)⁴ and denotes the nasal mucus. The passage means, *They snort defiance and contempt*, lit. *they send out the snot through their noses*. The Syriac Bible renders, *ḡe-hinnôn mafqē'in ba-nēxiraihôn*,⁵ *they burst out, explode*, i. e. *snort with their nostrils*. For the preposition 'al (so we must read instead of 'êl) cf. Pss. 15, 3; 50, 16; Exod. 23, 13; Eccl. 5, 1. The *Codex Marchalianus* has in the margin: *διὰ τῶν μυκτήρων*. The Vaticanus reads: *καὶ ἰδοὺ αὐτοὶ ὡς μυκτηρίζοντες*. The verb *μυκτηρίζω* means *to turn up the nose, to sneer*.⁶ To *sneer* = to express contempt by a grimace marked by slight turning up of the nose. To *snort* means not only *to force the air with violence through the nose*, but also *to turn up the nose*.

I have pointed out (BL 123, n. *) that Assyr. *zumru*, *body*, is identical with Arab. *zūmrah*, *body, corporation*. In the same book (pp. 127-132) I have shown that the Heb. term *kippér*, *to atone*, means originally *to wipe off with the hand* (Heb. *kaph*) and that the Heb. *qārth* and *qiriāh*, *city*, which we have in

the name Carthage, also French *cire*, *wax*, and our *chalk*, as well as the name of the Spanish city of Cadiz, are ultimately Sumerian.⁷

In the beautiful description of the Springtide of Love, Cant. **2**, 12, *zamîr*, *singing*, is interpreted by some to mean *pruning*; but it cannot have this meaning in that passage; grape-vines are not pruned in the spring, but after the fruiting season, as is evident in the Parable of the Vine (John **15**, 2).

§2.—While *zamîr*, *pruning*, and *zamîr*, *singing*, are ultimately identical, we must assume two different stems for the Assy. *qablu* which means both *midst* and *fight*. The original meaning of *qabûlu*, *to fight*, is *to face*, *to confront*; but Assy. *qablu*, *midst*, is a transposition of Arab. *qalb*, *heart*, *midst*, and this is identical with Heb. *qârb* which appears in Assyrian as *kirbu*, spelled with *k*, not *q*, owing to the following *i*-vowel, just as *kirêtu*, banquet, from *qarâ*, *to invite*, is spelled with *k*; cf. the Assy. loanword *kerâh* (2 K **6**, 23) and *Nah.* 35, l. 11; *Est.* 32, n. †.

Heb. *qârb*, *interior*, has no connection with the stem *qâriba*, *to approach*; it is simply a byform of *qalbu*=*qablu*, with *r* instead of *l*, just as we have *gamâr*=*gamâl*, and (in Syriac) *gërâm*; see *Est.* 55, n. *; 57, n. †; BL 23, n. *; 126, *ad p.* 79, l. 5.

Assyr. *qarâbu*, *war*, is a doublet of *qablu*, *front*. The original form of Arab. *qalb*, *heart*, *midst*, is *qarb* with *r*; it is derived from the root *qar* (AJSL **23**, 243, below). The special meaning of *qarb* is *thoracic cavity*, while *karš* denotes the *abdominal cavity* (JBL **19**, 76, n. 99).

§3.—Transposition and partial assimilation are much more frequent than is generally supposed. Assy. *zenû*, *to be angry*, which Zimmern⁸ was inclined to combine with Heb. *zanâh*, *to reject*, originally *to regard as offensive* (owing to a disgusting odor) is simply a transposition of Heb. *za'âm*, from a root *za'* which we have also in *za'áf*, *za'âq* (with partial assimilation: *ça'âq*). For the connection of the two meanings *to be angry* and *to shout* compare Assy. *çarâxu* and *nagâgu*. In Assy. *zenû* the *'Ain* is transposed, and the *n* instead of *m* is due to the preceding dental sibilant. Similarly we have in Hebrew, *zanâh*,

to have illicit intercourse, instead of zamāh, Ethiopic zamāua; contrast *Judges* 67, 42.

§ 4.—We find the same partial assimilation in the legend of the sons of God and the daughters of men, prefixed to the Biblical accounts of the Deluge (Gen. 6, 3). Here AV translates: *The Lord said, My spirit shall not always strive with man*; but the Ancient Versions render: *stay, remain* (καταμείνη, *permanebit*, Syr. tē'mār). Heb. ʾadōn in this passage evidently stands for ʾadōm, an intransitive imperfect from the stem dūm, *to last, remain, continue*, which is common in Arabic (dāma, ʾadūmu or ʾadāmu; dā'imaⁿ, *always, forever*). The same partial assimilation appears in the Arabic dialect of Egypt, where we find dān, idān instead of dāma, ʾadāmu. The original form dōm (with *m*) is preserved in Josh. 10, 12, where Joshua says in the sight of Israel, *Sun, stand thou still over Gibeon!* Of course, this meant originally simply: May the sun not set before JHVH has granted us victory; cf. the translation of *Joshua* in the Polychrome Bible (New York, 1899) p. 72, line 9.⁹ Similarly Sargon says in his cuneiform annals that he besieged and conquered the Babylonian city of Dūr-Athara (710 B. C.) *before the sun set* (adī lā šalām šamši). See H. Winckler, *Keilschrifttexte Sargons* (Leipzig, 1889) 1, 43.

Joshua's lines,

Šémš bē-Gib'ōn dōm! uē-iaréḥ bē-'émq Aīālōn!
 Ūai-ʾadōm šémš¹⁰ uē-iaréḥ 'ad-iqqōm gōi 'oiēbāu

are quoted from the ancient *Book of Songs*, Heb. sefr haš-šir;¹¹ ʾiašār is an erroneous transposition of šir (JHUC, No. 163, p. 54^b, below) and šir is identical with Arabic šī'r, *poetry*; see *Est.* 74, *ad* 9, 24. 'Amád after uē-iaréḥ is a gloss based on ūai-ʾa'mōd introducing the subsequent explanation in v. 13^b.¹²

AV adds to *Stand thou still* in the margin: Heb. *be silent*. But there is no verb damām, *to be silent*; nor does damām ever mean *to silence, to annihilate*, although dāmma means in Arabic *to exterminate* (= ṭāḥana ūa-'āhlaka). Heb. damām corresponds to the Assyr. damāmu, *to moan, to mutter*; and the forms of damām which are supposed to mean *to be silent* must

be derived from *dûm*, *to stay*; cf. *Nah.* 44 (9^a). *Dôm lê-Iahûêh* (Ps. 37, 7) does not mean *Be silent to the Lord* or *Submit quietly to Jahveh*, but *Stay* (rest in patience or expectation) or *Wait for Jahveh!* For *iddēmû ka-'âbn* (Ex. 15, 16) we must read *iaḏômû ka-'âbn*, *they became rigid as a stone*, petrified with astonishment; so, too, in the story of Nadab and Abihu (Lev. 10, 3). This stem *dûm*, *to stay*,¹³ occurs in several passages of OT; the stem *damâm*, *to whisper*, *to speak with a low, rustling voice*, is less frequent. We have it e. g. in Ez. 24, 17: *he'-anéq dôm*, *moan softly*, not *sigh in silence*. In Assyrian we find the phrase *kîma qûçî adâmum*, *I rustle like a marsh*, i. e. *I moan softly as a canebrake rustles*. When JHVH appeared to Elijah, he heard *a still, small voice* (*qôl dēmamâh daqqâh*, 1 K 19, 12) i. e. *the sound of a soft whisper*. *Dēmamâh qû-qôl 'ešmâ'*, *I hear a whisper and a voice* (Job 4, 16) means *I hear a still voice*. *Iaqém sê'arâh lidmamâh* (Ps. 107, 29) does not mean *He makes the storm a calm*, but *He hushes the storm to a whisper*.

The obscure line in Ps. 4, 5, *Stand in awe and sin not, commune with your own heart upon your bed, and be still*, must be translated: *Rage, but be ye no traitors! Oppose and mutter in private!* This warning is addressed to the aristocratic Jewish apostates who appealed to the Syrian king for help when Judas Maccabæus besieged the Syrian citadel at Jerusalem in 163 B. C. (1 Macc. 6, 21). This Psalm must be translated:

- 1 ^a When environed,¹⁴ Thou didst enlarge me;
 ¹⁵ have mercy, and hearken my prayer!
 6 ^β They¹⁶ say, Who can give us success?¹⁷
 ^γ Thy countenance lift Thou to us!^{18 δ}
- 7 Thou hast put great joy in my heart,¹⁹
 surpassing harvest and vintage;²⁰
- 8 In peace 'I lie down and I slumber,
 Thou^ς makest me dwell ^ηundisturbedly.²¹

(α) 1 When I call, answer me, O God who rightest me! ²²

(β) 6 many (γ) the light of (δ) JHVH

(ε) 8 both²³ (ζ) JHVH (η) alone

- 2 How long will ye ^θlove what is vain,²⁴
 and seek what is false,²⁵ ye lords?²⁶
 4 Rage, but be ye no traitors!²⁷
 oppose and mutter *in private!^{28λ}

- (θ) 2 (will ye turn) my glory into shame²⁹
 (ι) 3 Know ye that JHVH showed me wonderful favor;³⁰
 JHVH will hear, when I call upon Him.
 (κ) 4 in your heart
 (λ) 5 Bring the right sacrifices,³¹ trust ye in JHVH!³²

The noun *demmát* means in Ethiopic: *cat*, originally *wild-cat*. The domestic cat was not known to the Arabs before the time of Mohammed.³³ The verb *damám* seems to have meant originally *to cry as a cat, mew, mewl, miau*; then *to moan*, especially *to moan softly, to whisper, to mutter* (German *mauzen*). Ethiopic *tadammáma*, *to be stupefied*, on the other hand, means originally *to be petrified with astonishment*; cf. the passage cited above, *iddēmû ka-'ábn*, Ex. 15, 16. This Ethiopic reflexive-passive stem would correspond to a Heb. *hithdômém*.

§ 5.—Another Assyrian word for *crying, moaning*, which has never been explained, is *qubbû*. The simple stem *qebû* is the common word for *to speak, to call, to order, to promise*. It has been combined with the Talmudic *qabá'*, *to fix, to determine*, but it is identical with the Heb. verb *qabá'* which we find in two passages of OT, viz. Prov. 22, 23 and Mal. 3, 8. 9. Here we must not substitute *'aqáb* for *qabá'*. The verb *qabá'* has the privative sense of the German *absprechen, aberkennen*, Lat. *abjudicare*. Prov. 22, 22 must be translated:

Rob not the poor, though he is poor!
 nor oppress the needy in court!
 For JHVH will plead their cause,
 and deprive their deprivers' life!

Shakespeare says, *'Tis honor to deprive dishonor'd life*.

The difference between *gazál* and *qabá'* is that *gazál* means *to deprive unlawfully*, while *qabá'* means *to deprive by judicial sentence*. In the same way we must render in Mal. 3, 8: *Can man divest God (of His rights)? i. e.* Can God be lawfully deprived by man of anything He claims? We have the same root (AJSL 23, 252) in the verb *qabáb*, *to curse*, originally *to*

decry, clamor against, call down calamity. Similarly Assy. *ragâmu*, from which the terms *targûm* and *dragoman* are derived, means originally *to cry*; then, as a legal term, *to claim*, and finally in Ethiopic (and Arabic): *to curse*.³⁴ Our *spell* = *charm* meant originally simply *speech*, and the primary meaning of *charm*, Lat. *carmen*, is *song*. In German, *beschreien* means *to bring on an evil spell*, and *besprechen* is equivalent to *charming, enchanting, conjuring*.

In Arabic, *qâba'a* is used of the cry of an elephant, but this means originally *to trumpet*; the noun *qub'* means *trumpet*, originally *hollow metallic instrument*. In Hebrew we have *qubbâ't* (with the gloss *kôs*) *goblet* in Is. **31**, 17. 22 and *qôbâ'* or *kôbâ'* (with *k* instead of *q*) *helmet*. The original meaning is *to be hollow*, then *to be resonant, to resound, sound, speak*. The root (AJSL **23**, 252) *qab*, *to be hollow*, appears in the name of the measure of capacity, *qab*, also in *qebâh stomach*, and *qubbâh, vault*, Arab. *al-qûbbah*, from which the word *alcove* is derived. Arab. *qâba'a* means also *to grunt like a hog* and *to sigh deeply* (syn. *tanâhhada*,³⁵ *nâha*).

§ 6.—According to Delitzsch, Assy. *nîmêdu* means *room, chamber*; a *kussû nîmêdi* is said to be a *parlor chair*, not a *camp stool*. I showed more than twenty years ago (BA **1**, 6-cf. 165. 176. 326) that *nîmêdu* is a form *mi'âl* of *'amád*, *to stand*. The *a*-vowel is preserved in the feminine form *nîmâttu* (for *mi'mâdtu*) which does not mean *chamber* or *dwelling*, but a utensil often mentioned in connection with a throne, or chair, or bed. Both *nîmêdu* and *nîmâttu* mean *footstool* or *bed-steps*. The Assyrian chairs and couches were so high that they had to be provided with footstools or bed-steps.

In the Talmud, bed-steps in front of a high bed are called *dargâš*,⁴⁷ a word which is used by modern Jews for the *treadle* of a sewing machine. This word must be restored in Amos **3**, 12 instead of *u-bidmésq*. We must read:

As a shepherd barely rescues
the shins or an earlap,
So will the dwellers be rescued
with the steps of a couch!

Ka-'šér iacçil hæ-ro'êh këra'áim o-bdal-'ózn
 Kén innaçlû hai-ïoşbîm bë-dárgaş 'árs.

Of all their treasures the inhabitants of Samaria will not be able to save more than the steps of their luxurious dining couches on which they have been reclining at their sumptuous feasts. The preceding bif'áth miţţáh is an explanatory gloss to bë-dárgaş 'árs.

In Nebuchadnezzar's statement that he did not desire a nîmêdu of his majesty in another city, nîmêdu has the same meaning as Heb. hadôm,³⁶ *footstool*, in Ps. 99, 5; Lam. 2, 1, where the Temple of JHVH in Jerusalem is called *His footstool*. The name of the wall of Babylon, Nîmêtti Bêl, must be explained in the same way. In the Sermon on the Mount (Matt. 5, 35; cf. Is. 66, 1; Acts 7, 49) heaven is called *God's throne*, and the earth *His footstool*.

An Egyptian couch with bed-steps in front of it is figured in Riehm's dictionary of the Bible, edited by Bæthgen (Bielefeld, 1893) 1, 225 and in the first edition of Benzinger's *Hebr. Archäologie*, p. 123. Assyrian couches and chairs with footstools may be seen in Mürdter-Delitzsch's *Geschichte Babyloniens und Assyriens* (Calw, 1891) pp. 139 and 207; cf. BL 67, 12. Footstools are often mentioned in the Odyssey, e. g. 1, 131; 10, 315. 367; 17, 409. 462. 504; 19, 57; *θρῆνυς* means also *rower's seat*, *rowing-bench*, *thwart*.

§ 7.—Assyr. pelû, which is synonymous with salâtu, has never been explained. In HW both words are left untranslated. Salâtu is the stem of Heb. sólth, *flour*, and means *to grind*, and pelû is evidently the Heb. pālḥ (פֶּלֶח) *millstone*.

§ 8.—In my *Prolegomena to a Comparative Assyrian Grammar* (JAOS 13, ccliii, below; cf. AJSL 20, 171) I have shown that Assyr. tulû, *breast*, is connected with tilu, *hill*, and that the synonym çirtu is the feminine of çîru, *high*. One of my students recently suggested that Assyr. šadû, *mountain*, might be connected with Heb. šad, *breast*. Assyr. šadû, *mountain*, constr. šad, is supposed to be identical with Heb. sadêh, *field*. If this be correct, we should have a secondary differentiation as in sêh, *sheep*, and šai, *present*, which may have been originally identical; see OLZ 12, 214, n. 15.

§ 9.—The Heb. terms paḥḥôth u-səganîm, *governors and deputies* (Ez. **23**, 12. 23 &c) are Assyrian loanwords. Pāḥḥāh (for paḥḥāh; see *Est.* 35) is the Assy. paxātu, *governor* (for bēl-paxāti). Heb. səganîm is plur. of sāgn (𐤔𐤂 not 𐤔𐤂!) = Assy. šaknu (HW 659^b). The *g* instead of *k* is due to the following *n*; cf. Heb. Sargôn = Šarru-kēnu (for Heb. *ē* = Assy. *ō* see *Est.* 7) and nadānu for natānu, *to give* (see *Kings* 112, 18; 117, 32) as well as Syr. šēlāddā = Babyl. šalandu = šalamtu, fem. of šalmu, *corpse* (see *Nah.* 26). In Syr. izgaddûtha, *embassy, mission* (ZA **7**, 174) the *s* is assimilated to the following *g*; cf. zēmān, *time* = Assy. simānu, from ūsāma (JHUC, No. 163, p. 89^a; *Pur.* 32, 23; *Nah.* 31, below). For ζωγάνης see *Pur.* 26, 6.

The *s* in Heb. səganîm instead of the cuneiform *š* shows that this word is borrowed from the Assyrian, not from the Babylonian: *š* became *s* in Assyrian, and *s* became *š* (THCO 234, n. 3). This fact, which was recognized by Hincks as early as 1857, is denied by nearly all Assyriologists of the present generation (see *e. g.* AG 126). But GA xvii rightly says that *š* was pronounced *s* in Assyrian, and *s*, on the other hand, *š*. The original form of the name of the Moon-god is Šin, not Sin (*Kings* 270, 24). Mount Sinai denotes a mountain covered with senna shrubs (Heb. sēnê, Arab. sanâ'). See OLZ **10**, 70; **12**, 165 (for Aram. ʿštaqād = Assy. šattaqda, *last year, formerly*, discussed on the same page, see AJSL **22**, 251). Cf. also my paper *Midian und Sinai* in ZDMG **63**, Part 3.

Šaknu is generally derived from šakānu, *to appoint*; but the usual meaning of šakānu is *to make*: šaknu means *agent*. This is also the meaning of Arab. ʿāmil. An agent is a person acting on behalf of his principal, a representative or deputy. We speak not only of *commercial agents*, but also of *diplomatic agents*, &c. An officer who performs the duties of a colonel during the temporary absence of the commander of the regiment is called an *acting colonel*. Arab. ʿāmal, *work*, is used especially of the management of the public revenues, and Heb. mēlakhâh, *work*, has the same meaning; see *Est.* 34. Arab. ʿāmil means not only *governor*, but also *collector of taxes*, &c.

§10.—In the illustrative quotation (BL 26, n. *) Is. **59**, 5. 6, which is according to Cheyne (*Isaiah* 158, 18) a later insertion from some favorite book of moral teaching, or possibly from some very late psalm, we read:

Lo, vipers' eggs do they hatch,
and spiders' webs do they weave.
He who eats of those³⁷ eggs must die,
and if crushed, they break out into adders.
Their webs serve not for raiment,
nor can men be clad therein:³⁸
Their works are works of mischief,
and violence is in their hands.

In the Masoretic Text the word for *web* is qûr; but the Targum has qiuqûin, *threads, filaments* (qiuqûin dë-'akkobîta) for qûrim; the ך in קוריים is merely due to dittography of the ך; the consonants ך, ך, ך, ך are often confused, haplographed, and dittographed; cf. OLZ **12**, 168, end of n. 7; TOCR **1**, 302, n. 1; AAJ **6**, l. 5.

This confusion of ך, ך, ך, ך is much more frequent than is generally supposed: ירקב (Prov. **10**, 7) is miswritten for ייקב; for ירוא (Prov. **11**, 25) we must read ירוא (see *Proverbs* 43, 30; 45, 5). In Hos. **12**, 12 LXX (ἀρχοντες) read שררים for שוררים,³⁹ and this is a corruption of שׂרים, *demons*. In 1 S **20**, 30 we find נעות המרדות instead of נערה מרדת.⁴⁰ In פתור = cuneiform Pitru (IN 377, n. 3) the ך is due to dittography of the ך. Similarly the ך in מדוידהם is a dittogram of the ך; we must read in 2 S **10**, 4; 1 Chr. **19**, 4: middêhém. Gen. **36**, 2 הדורי is miswritten for הדורי (IN 331, n. 2). The names ספררים and ספרד are both corruptions of ספורים, afterwards צפורין (OLZ **11**, 238; TOCR **1**, 302; AAJ **5**).

The obscure מזור (Ob. 8) is miswritten for מזור, *store, supply of food, provisions*, originally *a place where provisions are kept for future use*; cf. ἄργος (*Odys.* **2**, 289) and ἀργείον (1 Macc. **6**, 53).⁴¹ In Arabic we find mizûâd, *bag of provisions*, misspelled in the *Aruch* מזור, as it is in Obad. 8 and Job **37**, 9 (see below). The Talmudic mizûâdâh has the same meaning. This word is connected with Aram. zêuâda, *pro-*

visions for a journey, haversack, which is identical with the Biblical çêdâh , fem. of çaid , *provisions for a journey, supply of food* (Assyr. çidîtu).⁴² The original meaning of the word is *game*. Pliny (6, 161) says that according to Aelius Gallus *nomadas lacte et ferina carne vesci*.⁴³ The *z* instead of *ç* is due to partial assimilation as it is also in Syr. zaddîq = Heb. çaddîq , *righteous, orthodox*. The name of the unorthodox Sadduceans (Syr. Zadûqâie) appears in Arabic as zindîq = ziddîq ; see JAOS 28, 116;⁴⁴ cf. also zê'êr (Is. 28, 10. 13; Job 36, 2) = ça'ir , *small*.

In Ob. 8 we must read:

$\text{Iaššîmu mizuâd tahtékha 'ên tēbû'ah bô}$

They destroy thy underground caches,
no store is (left) therein.

For iaššîmu (cf. GK, §107, e) instead of iasîmu see *Nah.* 3. 36, *ad* v. 13; contrast MVAG 3, 238, l. 8. In tahtékha we have not the preposition, but the pausal form of a noun with the meaning *underground chamber* which we find also in Jer. 38, 11. For the position of the suffix cf. GK, §136, n.⁷² The misreading tēbûnâh instead of tēbû'ah is responsible for the illustrative quotation (see the beginning of §10) in the following verse referring to the wisdom of the ancient Edomites (OLZ 12, 163). In the Talmud, tēbû'ah , *produce*, means especially *grain* (not in Levy). Grain was stored in a cache or in a dry well with clay walls (Jer. 41, 8; 2 S 17, 19).⁴⁵

Apart from the two couplets in vv. 5 and 7, which may have been written about B. C. 580, the Book of Obadiah was composed in B. C. 164 (see TOCR 1, 269, n. 2).

Also in Ps. 144, 13 and Job 37, 9 we must read mizuâdênu , *our store-houses*, and mim-mizuâdîm , *from the great store-house*; for the intensive plural see *Nah.* 30, below; AJSL 23, 233, n. 40.

The shorter form רר (Ex. 4, 18^a) for ררר is due to haplography of ר . Jethro is probably an Egyptian name: rô may be the Heb. form of the Egyptian Rê' . For the vanishing of the 'Ain (ro' would have meant *evil* in Hebrew) cf. môrâh , *razor*,

for ma'râh; Eštēmōh (Josh. **15**, 50) = Eštēmō' (Josh. **21**, 14), &c; see JHUC, No. 163, p. 88; also the remarks on Heb. šîr = Arab. šî'r, above, §4. For the ō in Hebrew instead of ē cf. the remarks on Sargôn = Šarru-kêru, above, §9. In the 'original tradition Moses' wife was the daughter-in-law of a priest of Heliopolis; she is therefore contemptuously called (Num. **12**, 1) a *negress* (AAJ 9, n. *). Afterwards this tradition was transferred to Joseph (Gen. **41**, 50). The Israelites were not in Egypt, but the Edomite ancestors of the Jews were in Egypt about 1230 B. C. (OLZ **12**, 163. 212). Jewish monotheism is derived from Heliopolis.⁴⁶

The reading קָנִי עֲפָרַיִם, *filaments of a spider*, instead of the ἄπαξ λεγόμενον קָנִי (Is. **59**, 5. 6) is confirmed, not only by the Targumic rendering qīquîn dē-'akkobîta,⁴⁷ but also by the Assyr. qê, *filaments*, which we find in No. 56 of Geo. Reisner's *Sumerisch-babylonische Hymnen nach Thontafeln griechischer Zeit* (Berlin, 1896) p. 108, l. 42:

ina taxâzi qê ašâtî ina pilákki aṭámî

During battle threads I weave,
with the spindle I spin.

My attention was called by Professor Zimmern to his explanation of this passage, given in Miss Hussey's dissertation (AJSL **23**, 147, l. 42; cf. p. 150, below). For qû (Heb. qau), *thread, cord*; pilakku (Heb. palkh) *spindle*; ṭamû (Heb. ṭauâh; ZA **2**, 274) see HW 581^b. 527^b. 302^a, and for šatû (cf. Heb. šetî, *warp*) = *to weave* (HW 695^b: šatû, *some kind of cloth*) see Dr. Behrens' dissertation (cited Pur. 31, 14; cf. OLZ **12**, 67, n. 5) p. 121, n. 2. I had not seen Miss Hussey's dissertation when I wrote the explanation of the difficult phrase šatâ qê ittûti (KB **2**, 116, 7; HW 582^a)⁴⁸ published in ZDMG **61**, 294, l. 33. We must undoubtedly render, with Zimmern, *They were webbed* (covered) *with cobwebs*, lit. *filaments of spiders*.

Ittûtu (HW 161^a) is a collective abstract noun like amelûtu, *mankind*; abûtu, *fathers*. The stem is Arab. ḥatâ (حَتَّى, حَتَى) or ḥata'a⁴⁹ = fátala, *to twist, weave, sew together, to fasten, intertwine*, &c. Ittûtu⁵⁰ is derived from ittu = hit'u = hitu

or *ḥitiu*. We find *ittu ša ḡubāti*,⁵¹ *fringe of a garment* (HW 154^b). Both *ittu* and *itû* (HW 156^b) mean also *border* = *boundary*. *Ittu* represents a form *fi'l*, and *itû* a form *fi'al* or *fi'al*. *Border* may mean also *territory, domain*; this is the meaning of *utu'ûtu* (for *ḥutuḥûtu*) Tig. 4, 34 (HW 155^a). *Itâti, neighborhood* (HW 154^b) stands for *ḥitaḡâti*, whereas *idâti, sides* (HW 304^a) is the plural of *ittu* = *idtu*, fem. of *idu*, *hand* = *ïadu* (*Proverbs* 51, 3). For the development of the meaning in *utu'ûtu* cf. Heb. *ḥābl*, *cord, rope, snare, loop, noose; measuring-line or lot* (see *Pur.* 18, 10) and *region, district, coast-line, sea-shore* (see *Proverbs* 57, 30). Also Assy. *qiḡru* means originally *tying* (cords, slip-knots, snares, &c) and then *property, possession*. *Qiḡir šadi*, however, does not mean *property of the mountain* (HW 592^a) but *rocks or flagstones firmly knit or bound together* so as to form one compact whole. *Ittû, asphalt* (HW 161^a) means *uniter*, i. e. *bituminous cement* (BL 129). For the intervocalic ' = *u* or *i* in *utu'ûtu* cf. *iti'ātu* (HW 157^a) = *ḥitiḡātu*.

From the same stem we must derive *itâni* which we find in the passage iv R 26, 25^a (cited HW 158^b): *šetû šuparrurtu* (or *saparu*) *ša ina tâmdi^m tarḡu, ša ina itâniša nûnu ul uḡḡû*,⁵² *the spread net from whose meshes no fish escapes*. *Itâni* is not a noun with the termination *-ân*, meaning *enmeshment*, but plural of *itû* = *ḥitaḡu, mesh*; cf. above the remarks on Heb. *ḥābl*. In *amelu šû ina niše qâ ešâ ana šêti tarḡu* (iv R² 6, 16) *qû ešû* does not mean a *destructive snare*, but an *entangling snare*. *Ešitu, confusion, disorder*,⁵³ means originally *entanglement*.

Assyr. *šetû, net*, which is recorded in HW 636^b as a derivative of *𐎶𐎵𐎶*, must be derived from *šatû, to weave*; cf. *zeru, seed* = *zâru, zarru, zar'u* (BAL 90). There is no connection between *šetû, net* (originally *woven in meshes*) and Heb. *šaḡt*, in which the final *t* is the feminine ending; contrast Delitzsch, *Prolegomena* (Leipzig, 1886) p. 119. The synonym of *šetû, net*, *saparu* (HW 509) is a Sumerian loanword, a compound of *sa, mesh*,⁵⁴ and *par* (or *bar*) *spread out*. Syr. *âpharsâna, plot, scheme* (originally *web, tissue*) is not derived from the Persian,

but is a transposition of Assy. *saparu*, *net*=Sumer. *sa-bar*. Sum. *sa*=Assyr. *riksu*,⁵⁵ *markasu*, *pitnu*,⁵⁶ and *bar*=Assyr. *šuparruru* and *nabalṭû*; see HW 621. 622. 533. The stem of *nabalṭû* (for *nabašṭû*) is Arab. *básaṭa* (أنبسط). In Syriac we have with partial assimilation (*Pur.* 27, 15) *pěšât*, *to stretch out, to spread out*.

§11.—Heb. *kaḡḡanim*, *cakes* (LXX: *χαῶνες*, also *χαυβῶνες*, *χαβῶνες*, *χαμῶνες*, *καυῶνες*, in the two post-Jeremic passages Jer. 7, 18; 44, 19) has been compared by Jensen (cf. KAT 441, n. 3) with Assy. *kamānu* and derived from the stem *kamû*=Heb. *kaḡāh*, *to burn* (ZA 2, 281). This untenable etymology was suggested more than 150 years ago by Joh. Simonis, but rightly rejected by Gesenius who stated in his *Thesaurus*, p. 669^b: (*kaḡāh*) *urendi, adurendi, not coquendi significatum habet*. There is a difference between a *baked cake* and a *burnt cake*. Even *toast* (Jensen: *Röstbrot*) is but superficially browned by the fire, not burnt. Nor can *kaḡḡan*, *cake*, be, with Kimchi and Gesenius, derived from Aram. *kaḡḡen*, *to prepare* (cf. AJSL 23, 226, n. 13).

Assyr. *kamānu* does not mean *toast*; it denotes *something broad and flat* in form, especially a *thin, flat cake*. It is derived from the stem *kaham*, so that *kamānu*=*kāhmānu*.⁵⁷ Arab. *kāhama* (كهمته الشدائد اذا جبنته عن الاقدام) *to discourage*, means originally *to flat, to depress*. We use *flat* in the sense of *prostrate, laid low*; the phrase *to fall flat* means *to fail completely*. The fourth form of *kāhama* is used of *failing eyesight* (اكهم بصره اذا كلّ ورق). Heb. *kaḡāh*, which has the same meaning, corresponds to Arabic *kāhiḡa*, *to be discouraged*; in Ethiopic, transposed, *hakāḡa*). For *kāhiḡa*=*kāhima* cf. *qāhiḡa*=*qāhima* (AJSL 23, 228, end of n. 13). Arab. *kāhha* means *to be decrepit* (syn. *hārima*). The original meaning of *decrepit* is *sunk to a lower level* (JAOS 28, 106).

The form *fu'ḡ* of *kāhama* appears in Assyrian as *kūmu* (for *kuḡmu*)⁵⁸ which is generally translated *place, building, residence*, but it corresponds to the Greek *πλαῖξ* and denotes a *flat surface, level ground, then platform, terrace, area, site, place*.⁵⁹ The

preposition kûm (also kêm=kahm) means originally *in the place of*.

In German, *Platz* means not only *place*, but also *thin cake*. The derivation of *place* from *πλατεῖα* seems to me doubtful; *πλατεῖα* means *street*, not *place*. In Polish, *plack* is used for *flat cake*. Greek *πλακοῦς*, which is derived from the same root as *πλάξ*, denotes a *flat cake*. Lat. *placenta*, which is now used especially of the *uterine cake* or *afterbirth*, has the same meaning. For the connection of *πλάξ* and *πλακοῦς* with *πλήσσω*, *to beat* (Lat. *plango*) cf. *batter*=flour and water made into paste; and for the meaning of Lat. *placere* cf. Heb. *šāḡāh*, *to be suitable* (*Est.* 3, 8). We use *level* in the sense of *adapt* and *suit*. Shakespeare (*Othello*, i, 3, 239) says: *such accommodation and besort as levels with her breeding*. Germ. *Plätzchen*, the diminutive of *Platz*, denotes a *small flat cake*, either round or star-like in form, *i. e.* a *kaḡḡân*. Also Germ. *Fladen* which is connected with *πλατύς*, *flat, level, wide*, means *flat cake* (= Eng. *flawn*).

The Vulgate uses *placentae* for *kaḡḡanîm* and the Peshîta: *zauṭerê*, *i. e. cakes made of fine flour, oil, and honey*, corresponding to the German *Honigkuchen, Lebkuchen, Pfefferkuchen*, &c. The Targûm renders *kaḡḡanîm* by *kardoṭîn* which is generally supposed to be identical with *χειριδωτός*, *provided with sleeves*; but this may mean also *having ray-like projections* like points of a star.

In l. 226 of the Flood Tablet (p. 144 of my edition of the Babylonian *Nimrod Epic*)⁶⁰ *kâmânû* denotes the *thin flat cake* into which the dough for the bread to be baked for Nimrod by Xisuthrus' wife, has been rolled out (Assyr. *mûššukat*).⁶¹ Jensen translates this passage (KB 6, 245, ll. 224–229): *Sein eines Brot ist angerührt, ein zweites ist . . . t, ein drittes ist (ange)feucht(et), ein viertes ist weiss (geworden), sein Röstbrod, ein fünftes "wirft graues Haar ab," ein sechstes ist gekocht, ein siebentes—plötzlich rührte er ihn an und der Mensch schrak auf*. This remarkable rendering is on a par with the meaningless translations characterized in JAOS 22, 9 (cf. *Est.* 70, n. *).⁶²

The numerals *ištât*, *šanûtu^m*, &c mean *on the first day*,

second day, &c. Šanûtu=šanûiatu, fem. of Ethiop. sanûi; the feminine of the ordinal number šânû (for šâniû) would be šânîtu (for šâniîtu, šâniîatu). The Assyrian ordinal numbers have not the form fa'ul (AG 171, No. 8). Nor do ištât, šanûtu^m, &c mean *firstly, secondly*, &c (AG 214).

The verb in l. 224 is not iptéçî, *became white* (how can toast become white?) but ibtéçî, *she cut or broke up, divided*; cf. Heb. biççá' in the late psalm Is. 38, 12; Arab. báða'a (syn. qáða'a). The noun báð'ah denotes a *piece of bread or meat*. We have the same verb in buççû (not puççû, HW 534^a) ša qan tuppi.

The noun šiba, which is spelled šipa in l. 239, does not mean *white hair* (Heb. sêb or sêbâh) but *grease, lard* (OLZ 12, 111).

The lines should be translated: *On the first day his (Nimrod's)⁶⁰ bread was made up,*⁶³ i. e. the flour was mixed with water, and this mixture was kneaded; *on the second, it was spread out with a roller;*⁶¹ *on the third, it was remoistened; on the fourth, she (Xisuthrus' wife) divided his (flat) cake into a number of smaller cakes;*⁶⁴ *on the fifth, she put grease on; on the sixth, it was baked; on the seventh day, he (Xisuthrus) suddenly touched him so that the man (Nimrod)⁶⁰ was startled.*⁶⁵

Nor does tēdiqū šipa â iddi-ma edēšu līdiš (l. 262) mean *soll das Gewand nicht "graues Haar abwerfen," sondern neu(, neu) verbleiben*, but *the garment shall not take on grease (dirt)⁶⁶ but shall remain quite new*. Arab. dusūmah means *greasiness and dirt*; Arab. dūsm (plur. of ádsamu) denotes *soiled garments*. We use *smear* not only for *fat, grease, ointment*, but also for *spot, blotch, stain*. Greasy=smeared or soiled with grease. In the same way to *daub*=to smear and to soil.

Assyr. šamnu denotes especially *sesame oil* (Pur. 30, 39) whereas šipu=*grease*, i. e. *animal fat*, as tallow, suet, or lard. In Syriac, šúfiā dā-hēzīre means *lard*. Šúfiā (from šafā=šûf; cf. AJSL 23, 252) denotes also *lubricating grease* (Germ. *Schmiere*). Syr. šaiiāfa=*caulker*, i. e. *one who smears with pitch*. Syr. šēiāfa, *eye-salve*, has passed into Arabic as šīiāf; also the Arabic verb šāfa (iāšūfu) to *polish* (or to *smear with*

pitch) is an Aramaic loanword. The genuine Arabic form is *sāfa* (iasīfu) or *sá'afa* (sá'ifa) which has the privative meaning (JAOS **28**, 105, n. 3; BL 128) *to be rubbed off* or *abraded*, *fretted*, *galled*, *chafed*, *frayed* (syn. tašáqqaqa) or *excoriated*, *cracked*, *chapped*, *excorticated* (syn. taqáššara). This corresponds to Syr. šáupâ (or šûfâ) *excoriation* (Germ. *Hautwolf* or *Afterfratt*).⁶⁷

Arab. *sâf*, *layer of stones*, on the other hand, is a loanword corresponding to Syr. sêḥâfa, *a course of stones or wood*, a continuous range of stones or bricks. The genuine Arabic form of this stem is šâḥafa which has the privative meaning *to excoriate*, *to flay*; in Yemen, šihâf means *milk*, lit. *what is skimmed*. Cf. Sumer. ni-nun, *fat skimmed off*, i. e. *cream* (ni=šamnu, and nun=qalâpu (BL 126, ad p. 79). This explanation was given more than 30 years ago in the German translation of Geo. Smith's *Chaldean Genesis* (Leipzig, 1876) p. 285, n. 1; contrast J. D. Prince's *Materials for a Sumerian Lexicon*, p. 262, below. In Assyrian we find šipu or šibu (HW 645^b) *wooden lining* or *boarding*; cf. שִׁיפָה (Ezek. **41**, 16) *covered* (or *wainscoted*) and Syr. sâḥuftâ, *covering*. Syr. sêḥâf, *to overthrow*, on the other hand, corresponds to the Assy. saxâpu, and has an original 𐎶 and a 𐎶.

§ 12.—In conclusion, I should like to add a word on the etymology of the cuneiform name of the planet Saturn. The Masoretic vocalization kîjûn in Amos **5**, 26 suggests the substitution of šiqqûç, *idol*, *abomination* (cf. JAOS **28**, 118, below). The cuneiform name of the planet Saturn is spelled Ka-a-a-ma-nu which was originally (ZA **2**, 267, 1; 280, 3; 282, 1) pronounced ka'âmânu (for qaijâmânu, with *k* for *q*, as in kirbu=Heb. qârv; see above, § 2). This may afterwards have passed (with a change of *â* to *ê* and *m* to *n*)⁶⁸ into kâmânu, kêûân. Assy. ka'âmânu means *permanent*, *lasting*, *enduring*, *remaining* (HW 321). The stem is qûm; cf. Arab. qaijâm and (the Aramaic loanword) qaijûm.⁶⁹ I believe, the planet Saturn was called ka'âmânu, kêûân, *remaining* or *fixed*, because it remains about 2½ years in the same sign of the zodiac. In l. 178 of the second Šurpu-tablet (JBL **19**, 62, n. 8) Sakkût and Ka'a-

mānu are mentioned together (EB 749) just as we find Sikkûth and Kijûn (both with the vowels of the Qêrê šiqqûç; see above) in Amos 5, 26.

The passage Amos 5, 21–27 is a post-Exilic gloss to Am. 4, 4. 5. It must be preceded by 4, 5, and followed by 6, 8 and 5, 4. 5. With the exception of the first two verses the entire fifth chapter of the Book of Amos consists of glosses, just as Am. 9, 1 is the only original passage in the final chapter.⁷⁰ Am. 5, 23–27 must be translated:

Did ye bring me offerings and gifts
the forty years in the wilderness?⁷¹
Ye may carry now Saccuth, your King,
and Kewan, your gorgeous image!⁷²
I'll send you away into exile!⁷³
thus says JHVH Sabaoth.

JHVH says, I want repentance and conversion, love toward God and man, not sacrifices and gifts. What is the use of your coming to Beth-el and its sacred cromlech, your sacrifices, tithes, and freewill offerings, if you do not return to Mé? You observe religious ceremonies, but you have no real religion; you do not come up to My ethical standard; I sent you many a warning, but in vain! Our relations were perfect, without sacrifices and gifts, during the forty years in the wilderness.⁷¹ In your nomadic stage you had no elaborate ritual, but your moral standard was higher. But as ye will not return to Me, the only true God, I will send you away into exile: ye will be deported to Assyria!⁷³ There you may worship the Assyrian idols, Saccuth and Kewan, and carry their images about in processions. The gods of Babylonia and Assyria were carried about in processions at the great festivals,⁷⁴ especially at that of the New Year about the time of the vernal equinox;⁷⁵ see the full-page illustration facing p. 78 of the translation of *Isaiah* in the Polychrome Bible.

Notes

(1) The oldest form of the ideogram for su may represent the *suprapubic region*; it means therefore also *increase*; see François Thureau-Dangin, *Recherches sur l'origine de l'écriture cunéiforme* (Paris, 1898) p. 32, No. 190; cf. also No. 327; contrast Delitzsch, *Die*

Entstehung des ältesten Schriftsystems (Leipzig, 1897) p. 138, and J. D. Prince, *Materials for a Sumerian Lexicon* (Leipzig, 1908) p. 214, below, and p. 296.

In the name of Sennacherib the ideogram *su* represents the imperative *riḫa*, *requite, give a reward!* (ZDMG 62, 722). Heb. *riḫ* has originally the same meaning; cf. 1 S 25, 39. The name Jerubbaal means *Baal rewards*. As a rule, Heb. *riḫ* means *to try to obtain retaliation or redress*. Heb. *rāḫ* (Is. 19, 20) vindicator, attorney, advocate, appears in Arabic as *nā'ib*, proxy, deputy, lieutenant (with *r* for *n*; cf. *Est.* 10, ad 1, 8).

(2) Contrast *anām* (ZDMG 61, 194, l. 9).

(3) Note the following abbreviations: AAJ=Haupt, *The Aryan Ancestry of Jesus*, reprinted from *The Open Court* (Chicago, April, 1909).—AG=Delitzsch, *Assyrische Grammatik* (Berlin, 1906).—AJSL=American Journal of Semitic Languages.—ASKT=Haupt, *Akkadische und Sumerische Keilschrifttexte* (Leipzig, 1881).—AV=Authorized Version.—BA=Delitzsch and Haupt, *Beiträge zur Assyriologie*.—BAL=Haupt, *Beiträge zur assyrischen Lautlehre*=*Nachrichten von der Kgl. Gesellschaft der Wissenschaften zu Göttingen*, April 25, 1883.—BL=Haupt, *Biblische Liebeslieder* (Leipzig, 1907).—EB=Encyclopædia Biblica, edited by Cheyne and Black.—GA=Eduard Meyer, *Geschichte des Altertums*, Vol. I, Part 2, second edition (Stuttgart, 1909).—GK=Gesenius' *Hebr. Grammatik*, edited by Kautzsch.—HW=Delitzsch, *Assyr. Handwörterbuch* (Leipzig, 1896).—IN=Eduard Meyer, *Die Israeliten und ihre Nachbarstämme* (Halle, 1906).—JAOS=Journal of the American Oriental Society.—JBL=Journal of Biblical Literature.—JHUC=Johns Hopkins University Circulars (Baltimore).—KAT=Eb. Schrader, *Die Keilinschriften und das Alte Testament*, third edition, edited by Zimmern and Winckler (Berlin, 1903).—KAT²=second edition (Giessen, 1883).—KB=Eb. Schrader, *Keilinschriftliche Bibliothek*.—MDOG=Mitteilungen der Deutschen Orientgesellschaft (Berlin).—MVAG=Mitteilungen der Vorderasiatischen Gesellschaft (Berlin).—OT=Old Testament.—SBOT=Haupt, *The Sacred Books of the Old Testament*.—THCO (*i. e.* Transactions of the Hamburg Congress of Orientalists)=*Verhandlungen des xiii. Internationalen Orientalisten-Kongresses zu Hamburg, 1902* (Leyden, 1904).—TOCR=Transactions of the Third International Congress of the History of Religions (Oxford, 1908).—ZA=Zeitschrift für Assyriologie.—ZDMG=Zeitschrift der Deutschen Morgenländischen Gesellschaft.

1 K, 2 K=The first (second) Book of the Kings; 1 S, 2 S=The first (second) Book of Samuel.—R=Rawlinson.

The unabbreviated names of Biblical books, printed in *Italics* (e. g. *Genesis, Numbers, Kings, Judges, Isaiah, Proverbs*) refer to the critical.

notes on the Heb. text in SBOT; the first number after the name of the Book refers to the page in SBOT, the second indicates the line. Cf. AJSL **24**, 98.

Cant. = Haupt, *The Book of Canticles* (Chicago, 1902) reprinted from AJSL **18**, 193-245; **19**, 1-32. — *Est.* = Haupt, *The Book of Esther* (Chicago, 1908) reprinted from AJSL **24**, 97-186. — *Nah.* = Haupt, *The Book of Nahum* (Baltimore, 1907) reprinted from JBL **26**, 1-53. — *Pur.* = Haupt, *Purim* (Leipzig, 1906) = BA **6**, Part 2.

l. = line; — n. = note; — p. = page; — v. = verse; — cf. *Est.* 2-4.

(4) Cf. BL 58, note 28.

(5) Cf. AJSL **23**, 251.

(6) *Μυκτρηπίζω* is connected with *mucus*, *μύξα*.

(7) Also French *escarpe*, *escarpin*, *crépîr*, *crépi*, *décépît*, *crêpuscule*, are ultimately derived from the Babylonian *kipru*, *asphalted revetment*; French *cabane*, *cabine*, *cabinet*, *cabaret* go back to the Heb. *ḥanûth*, *booth*, French *boutique*; see JAOS **28**, 106. 110. For French *mesquin* = Babyl. *muškênu* see AJSL **23**, 226, n. 13.

(8) See Zimmern, *Babylonische Busspsalmen* (Leipzig, 1885) p. 25. In his *Babylonische Hymnen und Gebete in Auswahl* (Leipzig, 1905) Zimmern translates ASKT 115, 14: *Sein Gott und seine Göttin, ob des (?) Zürnens rufen mit ihm dich an*; but this is impossible. The line means *Even his god and his goddess, who were angry with him, appeal to thee*. Nor does *ša nasxurša ṭâbu* mean *gütig sich Zuwendende*, but *to whom it is good to turn*. In the first line we must supply before *lapân appi* the preposition *ina*, and at the end: *takkarbî*; this is the last line of the quatrain; cf. Haupt, *Die akkadische Sprache* (Berlin, 1883) pp. 25 and xxxv.

(9) The explanation suggested in the *Expository Times* (March, 1909) p. 279, that *be silent* = *do not shine* is impossible. *Do not shine!*

(10) The article before *šemš* should be omitted; it may have been inserted after *uaj-iâdôm* had been mispointed *uaj-iiddôm*, to avoid the collision of two accented syllables. See *Nah.* 18, *ad* v. 5.

(11) For the pronunciation *sefr*, 'emq, *šemš* see *Nah.* 29, below. The *e* in *sefr* should be pronounced as in *Kent*; the *e* in *šemš* (or *šāmš*) like the English *a* in *cant*.

(12) For 'amād, *to stay, to wait*, see *Est.* 43, *ad* 5, 1. The words after the couplet quoted from the Book of Songs, from *hă-lô* to *lě-Israél* at the end of v. 14, represent two triplets with 2 + 2 beats; cf. BL 101, l. 1. *Le-fanâu uē-'aḥrâu* is a gloss.

(13) The place-name *Dûmâh* means *Stay, Sojourn*. Hades is called *Dûmâh* as the *bêth-'ôlām* (Eccl. 12, 5). The same phrase was used in Egypt (GA 171. 182). Cf. Arab. *dâ'imîyah*, *eternity*.

(14) Whenever we were in distress, surrounded by enemies and beset with dangers, Thou madest room for us, Thou gavest us relief.

(15) Supply *Therefore I pray now*; cf. Ps. 120, 2 (AJSL 23, 258, n. 1).

(16) The Jewish apostates, the Hellenizers, who sympathized with the Greeks (AJSL 19, 139, n. 32).

(17) Against Antiochus Epiphanes and the Syrians. Lit. *who will make us see good?*

(18) Quoted from the Blessing of Aaron, Num. 6, 24-26.

(19) We have triumphed over our oppressors, we celebrated the re-dedication of the Temple for eight days in Dec. 165, also the rescue of our brethren who were oppressed by the heathen in Gilead and Galilee; cf. 1 Macc. 4, 56; 5, 54, and AJSL 21, 134; 23, 225; AAJ 4.

(20) Lit. *more than at the time of grains and new wines* (pluralis intensivus; cf. below, n. 40).

(21) We have punished the Idumeans and the heathen of Gilead and Galilee; we have fortified Mount Zion and Bethsura on the Idumean frontier (1 Macc. 6, 26). We are no longer afraid of our enemies; the Syrians have not troubled us for two years.

(22) Who givest us victory, thus showing that our cause is right and just; cf. AJSL 21, 114, n. 17.

(23) We do not only lie down, but we also fall asleep.

(24) Hellenic culture.

(25) The gods of the Greeks.

(26) The Hellenizers belonged to the Jewish aristocracy; the lower classes were orthodox. For *bĕnê-ʾîš* cf. Ps. 49, 3.

(27) You may be dissatisfied with the success of the Maccabees, but you must not commit high treason against the restored Maccabean Commonwealth. Some of the Jewish apostates went to Antioch and appealed to the Syrian King for help against their orthodox brethren; cf. 1 Macc. 6, 21. For *traitor* see AJSL 19, 140, n. 33.

(28) Lit. *in your sleeping-place*. If you object to our orthodox views, you may do so in the privacy of your bed-chamber; but if you give vent to your dissatisfaction in public, you will be punished. Contrast Eccl. 10, 20:

Not even in bed curse thou the King,
Nor in thy chamber curse one in power!

This is a gloss which was added at the time of Herod the Great who employed a great many spies; see Haupt, *Ecclesiastes* (Baltimore, 1905) p. 40, n. 28.

(29) Quoted from the psalm in Macc. 1, 39.

(30) *ЈНВН* has repeatedly granted us victory against the large armies of the Syrians; cf. AJSL 21, 151, n. 106; 23, 230, n. 24.

(31) Do not sacrifice to the gods of the Greeks, but only to *ЈНВН*; cf. *Pur.* 47, 29, 32.

(32) The Hebrew text must be restored as follows:

לְמִנְצָח בְּנִינֹת מִזְמוֹר לְדָוִד:			1
חֲנִי וּשְׁמַע תַּפְלִי:			2
וְשָׂא אֲלֵינוּ פִּיךָ {{: (סֶלָה)}}			7
מֵעַתָּה דִּגְנָם וּתִירוּשָׁם:			8
כִּי־אֵתָהּ ⁵ לְבַטַּח תוֹשִׁיבֵנִי: (סֶלָה)			9
תִּבְקֶשׁוּ כִזָּב {בְּנִי־אִישׁ} (0):			3
מִן עַל־מִשְׁכַּבְכֶּם וְדָמוֹ ⁶ :			5
בְּקִרְאֵי עֲנִי			2 (a)
אֱלֹהֵי צִדְקִי			
יְהוָה (δ) יִהְיֶה (η) לְבָדֵד			3 (θ)
יְהוָה חֶסֶד־לִי			4 (ι)
בְּקִרְאֵי אֱלֹהֵי			5 (κ)
וּבִטְחִי אֱלִי־יְהוָה			6 (λ)

For lam-minçáh see *Nah.* 47, 9. Lî in hirḥabtá-lî (and ḥasdô-li) is enclitic; see *AJSL* 23, 240; *Nah.* 19, end of notes on v. 5. The so-called *Dages forte conjunctivum* is due to the accent on the preceding syllable; see *Est.* 49, below. For dēganîm uē-tirôšîm instead of the Masoretic dēganâm uē-tirôšâm contrast *Kings* 268, 4. Tîrôšâm cannot be explained as a plural in -âm (cf. *Nah.* 31, 1; 42, n. †) like Assyr. šamâmi, heaven (*Isaiah* 157, 20). V. 6 is a euphemistic liturgical appendix; cf. Dr. K. J. Grimm's dissertation on that subject (Baltimore, 1901).

(33) Cf. Hommel, *Die Namen der Säugethiere bei den südsemītischen Völkern* (Leipzig, 1879) pp. 319. 355. 385.

(34) See KAT² 517; *Kings* 117, 30.

(35) Tanáhhada means to heave a sigh or groan, to raise from the breast; cf. *AJSL* 20, 170, below.

(36) Heb. hadôm may be connected with the root dâm, to stand, stay; the h is a secondary prefix as in halák, to go; harás, to destroy, &c.

(37) Compare *Kings* 299, 30.

(38) Read bâm for bē-ma'sêhém which is due to dittography of ma'sêhém at the beginning of the following line.

(39) This should be pointed šôrim, not šēuarîm; similarly šē-uaqîm (*Cant.* 3, 2) should be read šûqîm; see *JBL* 21, 58; *Cant.* 73; cf. *Nah.* 32, l. 7.

(40) The reading מִרְדּוֹת נִעֲרָה could be explained as *pluralis intensivus*; cf. *AJSL* 23, 233, n. 40; *Nah.* 30, below; and above, n. 20.

(41) 'Αγίους instead of ἀγγείους is due to v. 54.

(42) A similar formation is rīpītu; see Zimmern, *Beiträge zur Kenntnis der Babyl. Religion* (Leipzig, 1901) p. 182, n. 10; cf. below, n. 45. The same word is contained in the Arabic place-name *Riphearma* (Pliny 6, 158) *quo vocabulo hordeum appellant*. In the same paragraph Pliny mentions the spring *Aenuscabales*, *quod significat camelorum*. For *k* (κάμηλος) instead of *g* cf. *Est.* 57 (last paragraph of notes on 7, 9) and for *b*=*m* see *Est.* 69, l. 4 of n. on v. 9; cf. our *cable*=κάμυλος=Arab. *jūmal* &c. *Gable* and *cupola* (Germ. *Giebel*, *Kuppel*) correspond to Arab. *jamlūn*=*jablūn* (AJSL 23, 230).

(43) Cf. W. R. Smith, *The Religion of the Semites* (1894) p. 223, n. 1.

(44) Cf. *Actes du XIVe Congrès International des Orientalistes* (Algiers, 1905) Part 1 (Paris, 1906) p. 58.

(45) See Hastings, *Dictionary of the Bible*, 1, 316^b; Benzinger, *Heb. Archäologie* (1907) p. 142. For 2 S 17, 19 cf. *Est.* 74, n. *, and above, n. 42.

(46) Cf. KAT 208; GA 71. 87. 188. 193, especially p. 224; also the translation of *Joshua* in the Polychrome Bible, p. 49, and my paper *Midian und Sinai* in ZDMG 63, Part 3.

(47) Heb. 'akkabiš, *spider*, is derived from 'akáb='aqáb (with *q* owing to the 'Ain) to *impede, entangle, catch, entrap* (cf. 2 K 10, 19). 'Aqáb is a denominative verb, derived from 'aqéb, *heel*; to *impede* means originally to *catch* (or *hold*) the *feet* of a person. For the final *š* cf. dargáš, *step* (discussed above, in § 6) and pīlāgš=παλλακίς, *παλλακή, pælex, pælex*.

(48) Tamerātu in the preceding line of the Bavian Inscription does not mean *neighborhood* (HW 711^b) but *waterworks*. The stem is amāru=Arab. *gāmara* (غمر الماء اذا كثر) *to be abundant*, which we have in the modern name of Tamar, 'Ain Ghamr (TOCR 1, 303, n. 2). Amirānu (=Sum. e-nigin=Heb. miqûê-máim) and ummaru (=diqaru, Arab. qidar, *pot*; AJSL 23, 247, l. 3) are derived from the same stem. For Assy. 'a=Arab. ع cf. 'āribu, *raven*=غراب and *Kings* 163, 4.—Mê šiqi does not mean *drinking water*, but *conduit water* (Germ. *Wasserleitungswasser*).

(49) The same root is preserved in Arab. ḥátara, *to fasten* (=ašádḍa ḡa-áḥkama) and ḥátama=áḥkama. Also Heb. ḥatál, *to swathe*, from which the old name of Nazareth, Ḥethlôn, or rather Ḥittalôn (=Ḥinnathôn) is derived, goes back to this root; see TOCR 1, 303; AAJ 6.

(50) For ittātu, *copulation, union, alliance* (HW 161^b) cf. Arab. ḥāta'a=nákaha.

(51) For the etymology of ḡubātu see BL 123, n. *.

(52) Uççû = uçça'u, present Qal; cf. ulladu, uššabu, &c.

(53) The stem of this word, which was explained by Guyard in his *Notes de lexicographie assyrienne* (Paris, 1883) p. 75, is gâtâ (غثى) = hállata; cf. Syr. 'êtâ, to act deceitfully; 'uttâja, fraud.

(54) Cf. Delitzsch's book, cited above, in n. 1, p. 168; Thureau-Dangin, *op. cit.* p. 69, No. 422.

(55) For rikis qanî cf. σχοῖνος.

(56) Cf. Arab. fâtana, to captivate, to bewitch (= aḏállā) and BL 87.

(57) Cf. nâru, river = nahru; dâru, eternity = dahru (KAT² 500; contrast HW 213^a).

(58) Cf. mûru, for muhru (KAT² 508).

(59) Koldewey (MDOG 6, 1) calls the kûmu of Nebuchadnezzar's palace (al-Qaṣr) in Babylon *eine massive Plattform aus Ziegelbruchstücken* or (11, 7) *eine hohe massive Terrasse aus Ziegelpackwerk*; MDOG 12, 2, he speaks of the *Palast der Hauptburg, bei dem den ganzen Baugrund ein kompaktes Mauerwerk aus Ziegelbruch gleichmässig überzieht*; 12, 7 he refers to a *zusammenhängende Terrasse aus Ziegelbruchwerk*. Andrä (21, 11) uses the term *Bruchsteinfundament* or (25, 45) *Plateaumauerwerk*; cf. also 27, 25; 28, 20 and 40, below; 30, 21. 31. 36; 32, 34.—The area of the Temple enclosure (Ḥāram aš-šarif) in Jerusalem is a kûmu; see Benzinger, *Hebr. Archäologie* (1907) p. 211.

(60) For Nimrod instead of Gilgameš see *Pur.* 30, 18; contrast IN 448; GA 44.402. It is by no means certain that the ideogram AN-IS-ṬU-BAR is to be read Gilgameš. AN-IS-ṬU-BAR and Gilgameš may be identical, but the reading of AN-IS-ṬU-BAR may be entirely different. We have no right to substitute *Phul* for the ideogram of *Tiglath-pileser*.

(61) Lit. drawn out, extended. Assyr. mašku, skin (lit. what is pulled off, stripped off) is derived from the same stem. In Arabic, māšaqa means to draw out, stretch, extend. For māšaqa = māsaka cf. *Kings* 119, 40. Māsaka means in Arabic: to hold (syn. iḥtābata, i'tāḡama) whence muskân, pledge, Assyr. maškānu (HW 431).

(62) Jensen, *Das Gilgamesch-Epos in der Weltliteratur* (Strassburg, 1906) p. 3, below, says of my criticism of his translations: *Ob der Mann, der so wenig über seinem Stoff steht, wohl dazu berechtigt war, meine Arbeit am Gilgamesch-Epos—die er zu leisten jetzt wenigstens nicht mehr imstande wäre—in so—zweideutiger Weise zu charakterisieren, wie er in einer Schlussnote zu seinem Artikel that?* I admit I have never been able to turn out translations as those revealed by Jensen, and I hope I never shall be. But I believe, with Frederick the Great, in the *niedriger hängen* of such pasquinades. There are a great many unsound statements in Jensen's book (cf. *Pur.* 39, 37). My remark was by no means *zweideutig*, but absolutely *eindeutig*. In 11.

224-229 of the Flood Tablet šabusat, bašlat, ilput, ikkiltā, &c, were correctly explained by Delitzsch (HW 639^b. 189^a. 382^b. 725^b). Even Delitzsch's explanation of the numerals ištāt, &c, given in 1889, was far better than Jensen's renderings given in 1900 or 1906 (see *op. cit.* p. 46). Cf. also Jensen, *Moses, Jesus, Paulus*, second edition (Frankfurt a/M, 1909) p. 14.

(63) For šabāsu see *Genesis* 81, 52; *Isaiah* 116, 27; cf. the Talmudic šibbēš, *to confuse* (lit. *mix up*), and ištabbāš, *to blunder* (lit. *to be mixed up*) also Arab. tašābbāḡa = tašābbaka and the Biblical haš-šabāḡ (2 S 1, 9) *giddiness* (lit. *confusion*).

(64) Cf. *Numbers* 44, 14; 43, 23.

(65) The cuneiform text should be read: ištāt šabusat kurum-mātsu, šanūtu^m mūššukat, šalūtu^m rāṭbat, rebūtu^m ibtēḡi kāmānšu, xamūtu^m šiba ittādī, šadūtu^m bāšlat, sebūtu^m ina pitī-ma ilpūssu-ma ikkiltā amēlu. For šiba=šīpa see BAL 102, n. 3; I know of no passage where šadūtu^m is written phonetically, but šēššu, *sixth*, stands for šēdšu, šādišu, just as eššu, *new*=edšu=ḡādašu; cf. *Pur.* 39, 24. *Ibid.* 30, 33, I have given a transliteration of lines 71-75 of the Flood Tablet. With Delitzsch's translation of this passage in MDOG 33, 34, l. 10, contrast *Pur.* 3, 20. For ll. 82. 83. 68. 174 of the Flood Tablet see *Est.* 47 (*ad* 6, 3).

(66) Langdon (OLZ 12, 114) seems to think that šiba ā iddī means *he shall not put on a luxurious and gay garment*; cf. also HW 653^a. In ASKT 121, obv. 5, šibu means *old man*; we must evidently read ab ba-bi in the Sumerian line. For the etymology of šēpu, *foot*, see JHUC, No. 106, p. 107.

(67) Cf. Arab. mūšqah, from māšīqa which is a secondary stem derived from mašāqq, stem šāqqa; cf. AJSL 23, 251, below, and above, n. 61.

(68) See Haupt, *The Assyrian E-vowel* (Baltimore, 1887) p. 20, b; *Pur.* 23, 19.

(69) See KAT 409, n. 1; *Realencyklopädie für protestantische Theologie und Kirche*, third edition, ed. by A. Hauck, Vol. 16 (Leipzig, 1905) p. 640, l. 25; cf. also p. 642, l. 35; 647, 14; for 641, 53 cf. OLZ 12, 60. Heb. כִּיּוֹם was combined with قیوم by Redslob more than sixty years ago; see Gesenius' *Thesaurus* 669^b, below. Παφαν of LXX is a corruption of Γαφαν=Γαιφαν (ZA 2, 205). The initial g instead of k is due to the final n; cf. above, § 9.

(70) Cf. TOCR 1, 269, below, and 272, l. 5; also 325 and OLZ 10, 309.

(71) The Israelites were not in Egypt, but the Edomite ancestors of the Jews were in Egypt about 1230 B.C. (AAJ 8, n. 18; OLZ 12, 163. 212).

(72) *Pluralis intensivus*; see above, n. 40. The following clause, *your astral god which ye have made for yourselves*, is a tertiary gloss. For the position of the suffix in kôkáb ēlōhēkhēm cf. GK, §136, n.

(73) The *me-* before *hāl'ah*, *away, onward*, is dittography of the final *m* of the preceding *ēthkhém*, and *lě-Dammésq* is an incorrect tertiary gloss. The three lines must be read as follows:

הֲזָבְחִים וּמִנְחָה הַגִּשְׁתֶּם-לִי	בַּמִּדְבָּר אַרְבַּעִים שָׁנָה ^α	25
וּנְשֹׂאתֶם אֶת-סִכּוֹת מַלְכְּכֶם	וְאֵת כִּיּוֹן צִלְמֵיכֶם ^β ;	26
וְהִגְלִיתִי אֶתְכֶם הָאֵלֶּאדָה ^γ	אֲמַר יְהוָה ^δ צְבָאוֹת ^ε ;	27

(α) בֵּית יִשְׂרָאֵל	(β) כּוֹכַב אֱלֹהֵיכֶם אֲשֶׁר עָשִׂיתֶם לָכֶם
(γ) לְדַמְשֶׁק	(δ) אֱלֹהֵי
	(ε) שְׁמוֹ

The original form of the name *Damascus* is *Dâr-maşqî*, *Settlement in a well-watered region*; see n. 65 to my paper *Midian und Sinai* in ZDMG 63, Part 3.

(74) For processions in ancient Egypt see Eduard Meyer, *Geschichte Ägyptens* (Berlin, 1887) p. 256.

(75) Cf. *Pur.* 1, 8; 2, 27; 3, 8. 29; 4, 41; 10, 39; 17, 27; OLZ 12, 67, n. 5.